

Missionary Collection

Thus far but four schools in Ohio have reported the collection taken for missions June 19. They are: Ashland, Homerville and two from Brother Welty's charge, Bethesda and Bryan. Did only four schools respond to the appeal? Surely this can not be. If you have sent your money direct to the secretary kindly let us know the amount that we may report it thro the paper. In several congregations missionary collections are taken every month, and the schools in these charges did not, of course, take collections unless the time fell on their day. But aside from these at least twenty-five schools should have reported. May we hear from them yet. Our next missionary day for the schools in Ohio will be Christmas.

The Value of Sermons

We take the following from the editorial of the missionary department of the *Gospel Messenger*:

In Georgia sermons do not seem to be valued very highly. By the legislature the price has been fixed at \$ 3.00, this being the amount paid to ministers who preach at the State convict camp.

Until now we were not aware that the German Baptist Brethren determined the value of a sermon by the amount paid for it in dollars and cents. If however the price paid for a sermon is to be the measure of its value then it can be said in favor of the Georgia legislature that it places a higher value on a sermon than the German Baptists do, for there are very few discourses delivered by ministers in that body which realize \$ 3.00 a piece, while the great majority of them are not paid for at all. The writer remembers a charge once brought against him by that church for daring to put a value on a sermon. Be careful, brother, for in that thou judgest another thou condemnest thyself also.

Power With Men

To have power with men is a gift every earnest Christian should covet. It is one of the better, the larger gifts of God. The power to sway men, to lead them from a life of sin into a life of holiness, is a gift all may possess, not the same in degree, but the same in kind. The secret of it all is in having power with God. No one can have real enduring, permanent influence over men for good who does not himself have power with God. Secret communion and fellowship with the Father, close touch with the Divine, transforms life and imparts to it a power that is irresistible. He who comes in contact with the living God in his secret devotions, will go forth with power in his life. There is something marvelous in the divine touch. We see men go forth to meet life's battles and under the most extraordinary circumstances they are calm, serene in spirit; we can not understand it, but if we could have been with them when alone with God, the whole matter would be clear to us and no longer a secret. They have *first* wrestled with God, and like

Jacob refused to let go until the blessing was given. The mighty battle, the great struggle, was fought out in the closet where all of life's great battles must be fought. He who goes out from the presence of the Almighty, realizing the profound, sublime touch of the Holy Spirit, goes out with power, and will return again bringing with him precious sheaves for the Lord's garner.

Is It Christlike?

Very seldom do we have occasion to make any reference in these columns to the work of Dr. Dowie in Chicago, but in doing so now we have no apology to make. The last number of *Leaves of Healing*, the official organ of the Christian Catholic church of which Dr. Dowie has made himself general overseer, has a cut of Dr. Dowie covering the whole of last page, while smaller cuts of the Dr. appear at two other places of the paper. Scarcely an issue of that paper goes out that does not have one or more cuts of the Dr. Is it in harmony with the teachings of the humble Nazarine? Imagine any of the religious weeklies displaying a picture of the editor in each issue. Only popery would ever endure such an imposition. One who reads *Leaves of Healing* is compelled to see more of Dr. Dowie than he sees of Christ. In a single issue the name "Dr. Dowie" appears above seventy-five times. It does not seem to us to be in harmony with the teachings of the blessed Christ, those self-sacrificing principles which tend to bury self out of sight and hold up Christ.

Hasting to the Dawn

The characteristic of our times which distinguishes it from all others is the feverish haste of the world. From the leisurely, contemplative habits of our ancestors we have rapidly swept into a momentum which is crowding the work of a century into a decade, and of a lifetime into a few years. It is not an exaggeration to say that society has made as much progress, that invention and discovery have scored as many triumphs, and that the arts and sciences have achieved as wide conquests in the last fifty years as in the previous five hundred. This impetuosity of spirit, this impatience of results, is forcibly illustrated in private life,—in the rush of the streets, the clamor of the markets, the uproar of the exchanges, the cramming of the schools, and the extreme nervous tension which seems to pervade the very atmosphere we breathe. New methods are conceived with the sole idea of doubling the value of time. Men heap up their own burdens, assume multiplied duties, multiplied responsibilities, and constantly increase the measure as fast as the phenomenal powers of adaptation will allow.

What is the providential and moral significance of all this hurry and hurly burly? The intellectual vigor required and cultivated by such strenuous exertions is doubtless super-

ior to the experience of all preceding generations, but this vigor is dissipated upon such objects and in such a manner as to fail of the highest moral results. It does not ennoble a man, it does not tend to cultivate in him the most valuable qualities of manhood and the most praiseworthy elements of character to master the quickest, most effective methods of money making, and thus to crown his selfishness with the sordid gratification of mercenary success. The Napoleon of finance represents by no means the highest moral type, and to become a getter, a compeller of Fortune, is generally to trample upon the noblest, most generous impulses of the soul, and to quench all those higher aspirations which lift us out of the material into the spiritual life.

The providential meaning of this rapid movement of the times may be a more difficult as it is a more interesting problem. The golden age of the world is evidently in the future, and this high hope is closely allied to the ordaining purpose and guiding hand of God. All of the forces of nature are to be harnessed and all her treasures are to be unfolded for the service, the comfort, the greatness and felicity of mankind, and we do not doubt that Providence is accomplishing that preparatory work in these our days. The marvelous and unprecedented speed of this preparation of the world gives notice that the time is short until the Millennial dawn banishes the dark ages of misery, and the joy of a celestial morning shall end the weeping of a long and insufferable night.

Personal Mention

Brother Copp reports a number of accessions in his several congregations.

Brother Garber of the Washington Mission expresses himself as well pleased with the improved Quarterly.

We have a communication from Brother Holsinger, but came too late for this issue. Will appear next week.

Brother W. H. Miller reports one accession by baptism at his regular appointment, Campbell, Mich., June 26th.

Brother J. A. Miller went to Louisville last Friday, thence to North Georgetown where he preached Sunday morning and evening.

Brother J. M. Tombaugh reports two accessions at Hagerstown, Md. He enjoys his new pastorate and everything is working nicely, so he writes.

Brother Samuel Lichty, Lincoln, Neb., orders a Quarterly and adds: "We attend Baptist church but find our own Quarterlies more helpful."

We are sorry to learn that Sister Copp, Dayton, Ohio, has been very sick with malaria complications. The last report says she is improving, and for this news we are very glad.

Brother C. Forney has sent us the program for the Kanemorado Conference which meets at Carleton, August 22-25. The program arrived too late for this week's paper but will appear next week.

Brother Shively writes: "Just closed a meeting at a new point and baptized fifteen converts. More are coming. This makes forty-four additions in ten